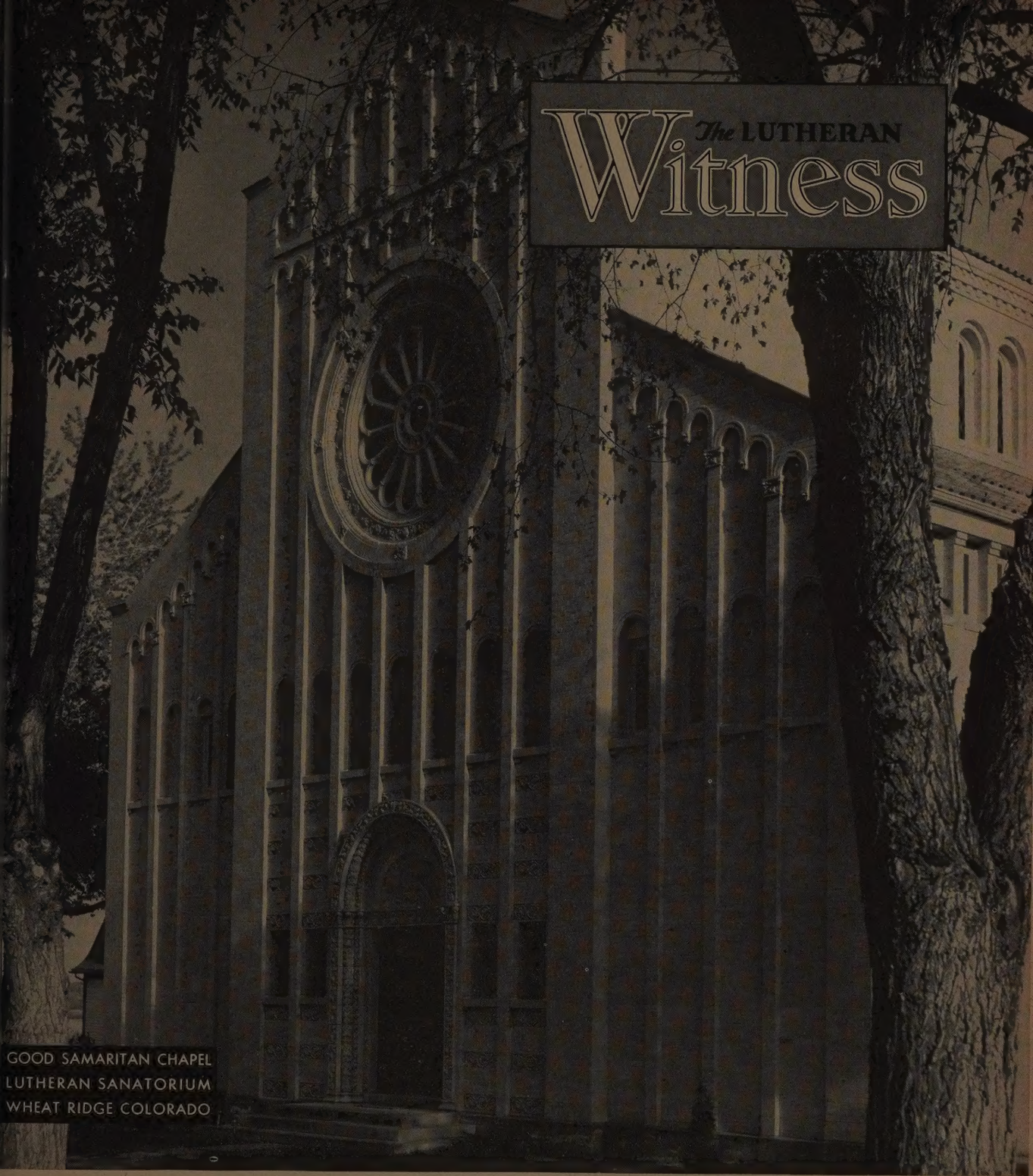


The LUTHERAN Witness

GOOD SAMARITAN CHAPEL
LUTHERAN SANATORIUM
WHEAT RIDGE COLORADO

ST. LOUIS, MISSOURI *May 20, 1947* VOLUME LXVI - No. 10

The Lenten DX program of Station KFUO broadcast during the early morning hours of March 22 brought 298 reception reports from thirty-five States of our country and from Canada.

St. Paul's Ev. Lutheran Church, New Orleans, La., has signed a six months' contract with Station WJMR, 990 kc., to broadcast its Sunday morning services from 10:15 to 10:45 A. M., C. S. T.

The Central Lutheran School Association of St. Paul, Minn., has acquired a beautiful site on Lexington Parkway for its proposed new school, which will cost $350,000. At present six congregations hold membership in the Association.

A Philippine study group recently organized to form another branch of the Foreign Mission Society of Concordia Seminary, St. Louis, Mo. Three of its six members are looking forward to becoming missionaries to the Filipinos. Among them is Henry Aradanas, a native Filipino.

Mr. Zoilo Delgado, a native Cuban instructed and confirmed by Pastor P. C. Neipp of Havana, is planning to enter our Concordia Theological Seminary, Springfield, Ill., at the beginning of the next school year. Some gifts have already been received from members of our Church in the United States to help Mr. Delgado meet the expenses of his ministerial training.

Some of our Lutheran people from Michigan touring in Texas attended one of our churches there and found the people to be very friendly. They write: "After the services, everybody present introduced themselves, and we had a nice chat with them, and then several asked us to go with them for dinner." This bit of news came in response to the editorial in the April 6 issue of the WITNESS on "When Will Our People Learn?"

The five members comprising the ladies' aid of St. John's Ev. Lutheran Church, Rudyard, Mont., have adopted three families in the American Zone of Occupied Germany. Packages of food and clothing have already been forwarded to them.

Dean Richard A. Jesse, on the faculty of Concordia Seminary, St. Louis, Mo., since 1940, has accepted a call into the ministry extended to him by Luther Memorial Chapel, Shorewood, Wis. However, he will not leave his present post until the middle of June.

Dr. Walter A. Maier, Lutheran Hour speaker, left Westover Field, Springfield, Mass., by plane on Sunday, May 4, and has arrived safely at Frankfurt, Germany. In response to an invitation by the War Department he will make a study of the German educational system in the American Zone of Occupation and present his recommendations to the military government. While in Europe during the months of May and June, Dr. Maier will also investigate the possibilities of extending the International Lutheran Hour there.

The Rev. Paul C. Barth, Director of Public Relations for our Station KFUO, recently returned from a trip to the West Coast in the interest of the station. He was deeply impressed with the fact that our Lutherans in that area, though able to hear only the DX broadcasts, are nevertheless profoundly interested in the work of KFUO and willing to underwrite the Expansion Program. He was well received by pastors and laymen, so much so that they requested him to return in order to give him new opportunities to solicit their generous support for Synod's only radio station.

Trinity Ev. Lutheran Congregation, Los Angeles, Calif., is typical of the international character of the Ev. Lutheran Church. In addition to American-born descendants of European immigrants and six Nisei, natives of Germany, France, Finland, Estonia, Czechoslovakia, Sumatra, Greece, Guatemala, Denmark, Canada, Australia, and Switzerland are on the congregation's roster. Among the unusual incidents in the late history of the congregation may be mentioned that a great-great-great-grandson of General La Fayette, Mr. L. Andre La Fayette, was instructed several years ago by the Rev. Im. F. Hodde, the pastor of the congregation, and that Mrs. Julia Ducat, nee Kiehl, an Estonian, in 1943 was confirmed at the age of seventy years.

Four Couples Received Golden Wreath Certificates at Papillion, Nebr.

on Feb. 16 when First Ev. Lutheran Church took note of their golden wedding anniversaries after the regular morning service. The couples are, rear row, l. to r.: Mr. and Mrs. Gottlieb Lutz and Mr. and Mrs. Henry Krambeck; front row, l. to r.: Mr. and Mrs. Alfred Matthies and Mr. and Mrs. John Steyer. The Rev. Herman C. Moellering, at the right, presented the certificates. All four anniversaries occurred in the month of February, two of them on the same day. Three of the couples are members of the congregation at Papillion, but one couple, being deaf, attends the services of our Missionary to the Deaf, the Rev. E. Mappes, in Omaha, about fourteen miles away

Zion Ev. Lutheran Church, Wausau, Wis., has broadcast its Sunday services over Station WSAU since March, 1937. An Easter sunrise service initiated the series of Sunday broadcasts, which have continued uninterruptedly to the present. The congregation as such does not finance the program, but individual members and appreciative listeners in the past decade have contributed more than $12,000 towards financing the broadcast, which goes by the name of The Wausau Lutheran Hour. The Rev. Paul W. Roehrs and the Rev. Luther W. Roehrs are Zion's pastors. G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

May 20
1947

THE LUTHERAN Witness

Volume LXVI
No. 10

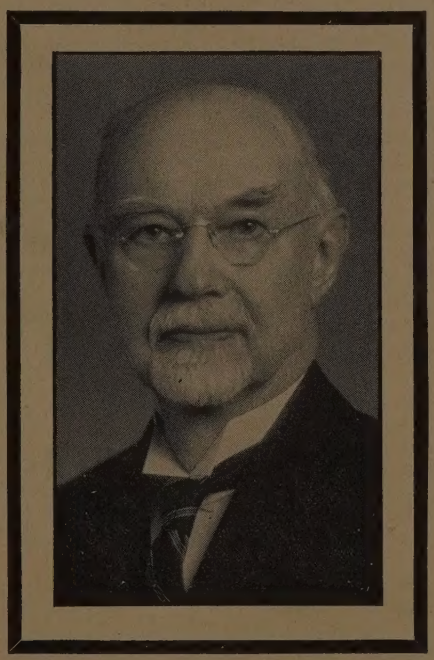
Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

† Ludwig Fuerbringer †

As this issue of the WITNESS goes to press, the death of Dr. L. Fuerbringer is reported. It occurred in the early morning hours of May 6, after a brief illness.

Ludwig Ernst Fuerbringer, son of the Rev. Ottomar Fuerbringer, one of the founders of our Seminary, was born at Frankenmuth, Mich., March 29, 1864. After receiving his preparatory training at our Concordia College in Fort Wayne, Ind., he entered Concordia Seminary and was graduated in 1885. He served as pastor of St. Lawrence's Church at Frankenmuth, Mich., for eight years and then accepted the call as professor at Concordia Seminary, where he labored since 1893.



Besides performing the duties of professor, he was active for Synod in various ways. He served as member of various boards of Synod, such as the Board of Foreign Missions. He was Corresponding Secretary for Foreign Relations, editor of *Der Lutheraner,* President of the Synodical Conference of North America from 1927 until 1944, and member of the Intersynodical Committee of Hymnology and Liturgics. Among the books edited or written by him are the following:

Statistical Yearbook; Synodical Handbook of the Ev. Luth. Synod of Missouri, Ohio, and Other States; Dr. Walthers Briefe; Men and Missions Series; Guenthers Populaere Symbolik; Theologische Hermeneutik; Theological Hermeneutics; Liturgik; Einleitung in das Alte Testament; Einleitung in das Neue Testament; Introduction to the Old Testament; Book of Job; The Concordia Cyclopedia; Die evangelischen Perikopen des Kirchenjahrs; Eighty Eventful Years.

Dr. Fuerbringer was elected President of Concordia Seminary on September 30, 1931, to succeed the late Dr. Francis Pieper. He was the third president of this institution during the ninety-two years of its existence and, when succeeded by the present incumbent, Dr. L. J. Sieck, was elected President Emeritus by the convention of 1944.

A detailed story of his life will follow.

The Ascension of Our Lord

The Propers for the Day of our Lord's Ascension all refer to the great event which we celebrate at this time every year. The Introit re-echoes in its first part the words of the angels on the Mount of the Ascension and adds the joyful note of the day from Ps. 47:1. This theme is then taken up in the Gradual, where Ps. 47:5 and Ps. 68:18 continue the theme. Both the Epistle and the Gospel add the missionary note of the day. In the latter we have the Great Commission and in the former the obligation of personal witnessing: "Go ye into all the world, and preach the Gospel to every creature" — "Ye shall be witnesses unto Me." The first Collect for this day adds another thought, one that must underlie all our missionary activity and eliminate any chiliastic notions as to the real purpose of all mission work. That purpose is not to build up any earthly kingdoms for our Lord, but to turn men from sin to heavenly things, from despair to the hope of dwelling with Him in the heavens.

Grant, we beseech Thee, Almighty God, that like as we do believe Thine only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so may we also in heart and mind thither ascend and with Him continually dwell. Amen.

W. G. P.

Lutheran Evangelism

Our Oklahoma District continues to foster new and improved methods in that essential task of our Synod, the bringing of the Gospel to those outside the Christian Church. The latest is a series of "Open House Services," conducted in a number of our parishes. These services are conducted on six days of the week, beginning with Sunday. Bible topics are chosen, a different one for each evening meeting, and there are such features as special singing and a question box. Each evening has a different speaker. There is a pastoral mission conference, at which the work is planned in detail, besides taking up such topics as Christian stewardship and vacation Bible schools. House-to-house canvasses are made, a "pastoral call" type of canvass, with heart talks

to people on the "One Thing Needful," and calling attention to the "Open House" services. A promising Oklahoma town has been selected for the opening of a new mission, and the project is under the leadership of the Rev. John F. Schulz of Oklahoma City, Secretary of Missions for the District.

What with the tent services, the trailer mission, and the Open House Services, our second century of missions is off to a favorable start in once neglected areas, and by methods peculiarly suited to our day, as the methods of our fathers were suited to theirs. G.

Youth Work Looks Back on a Quarter Century

The Synodical Board for Young People's Work has during the past triennium completed a quarter century of activities. The committee was created by a resolution of the synodical convention of 1920. Wisely, Synod did not adopt a set of regulations and instructions but directed the committee to develop its field of activities through the experiences which it would gather in the course of time. The same convention adopted a resolution recognizing the Walther League. The League had requested recognition, and Synod took favorable action in view of the fact that "the League does not intend to be an organization outside the local congregation and Synod and has demanded of all its branches that they be subordinate to the congregation." The work of the League was acknowledged with thanks. The League had requested Synodical supervision but was referred to the local congregation, "which by Scriptural authority has the right of supervision." During this quarter century the Board for Young People's Work has remained in close contact with the Walther League on a basis of "mutual co-operation" (*Proceedings*, 1923, page 161). Only in matters affecting congregation or Synod is the League held to obtain the approval of the Board. In later resolutions the emphasis on Bible study was commended, also the stress laid on educational work, since on this would rest the hope that "in the future our Church may have well-informed and intelligent workers." The young people's societies were advised to affiliate with the Walther League.

As was suggested by the synodical resolution which created the Board for Young People's Work, it has developed certain procedures, and it has been found that the relations to the League then created have been fruitful of many benefits to the church and its societies. District committees were formed, and these have been active in promoting youth activities. Both the initiative of our young people and the authority of the congregation over its societies have been preserved. This issue of the LUTHERAN WITNESS devotes a few pages to our youth work. G.

Parents and the Community

For a hundred years our Church has fostered parish schools. Recently it has speeded up the movement to provide also high schools. These programs have been good and necessary. Especially at the present time, when public instruction is falling down in many areas, these schools prove especially helpful. They provide not merely education in a religious environment and from the point of view of the Christian religion, but they establish a healthful climate for boys and girls to grow up together as Christians.

It is very easy, however, for parents to assume that they have solved their problems by providing such schools for their children. They have not. They still have a great deal to do in personal training and nurture of their own children in the family.

And that is not all.

Christian parents are not only members of families and members of churches, but they are members of communities. As members of the community they have accepted responsibility, under God, not only for the welfare of their own house and children, but for the welfare of the other households and families of their community. The problem of poor education, of juvenile delinquency, of bad training for citizenship, is not a problem which Christian parents completely solve by sending their children to schools under the auspices of the Church. They may be solving it for their own children, to a degree. They have done nothing thereby to solve those problems for the children who do not attend those schools.

As Lutheran parents busy themselves with the support and direction of Lutheran schools, they tend to find less and less time and interest for the support and direction of the public school system. This is a great pity. The Christian parents of the community are those who are best equipped to guide and improve the schools which the community foster without religious affiliation. Many Lutheran parents automatically do not participate in parent-teacher organizations, the activities of public school patrons, or school boards of the public schools. Our alert members of the Church must realize, however, that they cannot afford to withdraw themselves from public service and from influence upon the areas outside of their own church's membership. We are joining in these days in the chorus of disapproval concerning the low standard of teaching, plant facilities, and morals pervading the public schools. Let each one of us ask himself two questions: Have I contributed to it? What can I do to improve it? R. R. C.

Canadian Crosscurrents

Our news columns have off and on recorded plans in progress for organizing a Canadian Lutheran Council in which all Lutheran bodies would co-operate in those matters which do not presuppose mutual relations of fellowship. The breakup of these efforts has been recorded in Lutheran exchanges, and the blame for this has been placed on the attitude of the Missouri Synod's representatives. We have requested a report from one of our Canadian men whose unbiased judgment we have through many long years learned to appreciate. His reply is printed below.

The question of prayer fellowship played no role whatever in the discussions. When *The* (U. L. C.) *Lutheran* plays that up in its report, it is merely playing to the galleries. Anything that will make us look guilty is welcome.

There were two things that foiled the chance to organize the C. L. C. The first was the way the U. L. C. planned to rule the roost. Representatives of the U. L. C. wanted the constitution of the C. L. C. to be accepted and signed by the parent bodies in the U. S. A. The C. L. C. was to be answerable to the National Lutheran Council for all its actions. Our men would not go in on that, and they found the A. L. C. men to be in full accord with them.

The other point on which our men could and would not yield was the provision that co-operation in missions, student and spiritual welfare work shall be possible only after by God's grace unity of doctrine shall have been achieved. Our men were willing to yield on other points that had been suggested by us as corrections in the proposed constitution.

After our men had left the meeting, the remaining bodies found that an organization could not be effected then and there for the simple reason that in the constitution the clause had been incorporated that the parent bodies * only could adopt the constitution. Such a thing is not possible for another two or three years.

The Canadian Lutheran War Relief Committee will keep on functioning. Our men were full of praise for the men of the A. L. C. and the way they stuck to us. G.

* Meaning the U. L. C., A. L. C., Missouri, etc. — ED.

For a Sympathetic Understanding of Our Youth

By CLARENCE PETERS, St. Louis, Mo.
Chairman, Board for Young People's Work

Youth needs help and guidance. It is important that young people keep their balance, that they be prepared to meet life with its many problems and changes. One reason why God keeps older people on the earth is that they may help youth. And it is the business of the Church to strengthen every agency that will help age do its duty toward youth.

Rev. Clarence Peters

Youth is in need of sympathetic understanding and true guidance. Our young people need help in personal and social problems. They need guidance when they have their first date, when they fall in love, when they become engaged, when they marry; in their school work and in their associations and amusements at school; in choosing a life's calling and in preparing for it; in their church life, in their private prayer life, in their devotional life. In all this they need sympathetic understanding, rather than criticizing and faultfinding. Young people appreciate it to have confidence placed in them, and they will seek to merit such confidence. Of course, they will make mistakes. That is the time to help them with sympathetic understanding. And you will have to go a long way before you will find a higher type of young people than we encounter in our Lutheran Service Volunteer schools, in our Walther League summer camps, in our Walther League societies and other Lutheran youth societies, in our congregations.

The Board for Young People's Work is charged by Synod to promote mutual understanding between the Church and its young people. Since Synod recognizes the great contribution to the work among our youth which the International Walther League has made and has recognized the Walther League program as its official youth program, it has instructed the Board for Young People's Work to encourage all congregations to organize their young people into young people's societies and to affiliate such societies with the International Walther League.

Upon the resolution of Synod the Board for Young People's Work conducts annual youth conferences, to which representatives of the District committees on Young People's Work, the representatives of the Walther League, and other interested persons are invited. The conference meets alternately in St. Louis and in Chicago. When meeting in Chicago, a one-day meeting is held jointly with the Walther League district presidents.

In these conferences, men who have been particularly successful in certain phases of youth work present their findings to the conference. This year, topics such as the following were presented, all contributing to the idea of sympathetic understanding for our youth: "Mobilizing the Talents of Youth for the Kingdom"; "Recreation in the Youth Program of the Church"; "Pastoral Self-Training for Youth Leadership"; "The Role of Personality in Pastor-Youth Relations"; "Functions of Synodical Youth Committees and Walther League District Boards"; "Zone-Sponsored L. S. V. Schools"; "The Work of the District Youth Committee."

But none of these official arrangements and projects can take the place of that guidance which youth should receive from parents and pastors, and from all of us who are able to bring Christian experience to bear on the coming generation.

The Need for Youth Work

By RICHARD R. JESSE, Dean of Concordia Seminary

The Church Needs the Youth

As long as our young people are in the world, thought and care of adults must be expended upon them. As long as the home is deficient in the Christian training and guarding of its youth, the Church must try to make up the difference. As long as formal religious training ceases with the dawn of adolescence, some continuing substitute must be found in some form of youth work. The Church cannot propagate itself except from generation to generation. The Church must conserve its own youth. The Church must win the unchurched youth.

The Youth Needs the Church

On its part, youth in our land still looks to the Church for guidance. A survey made in recent years by the American Council on Education showed that three fourths of the youth questioned considered themselves members of the Church, and half said they attended church once a week. The figures may, and likely should, be discounted since they do not disclose the amount of active participation. But it is still true that in the minds of youth the church is more than a recreation center or a public forum; it is a place of worship and of spiritual instruction, and as such it still retains a substantial appeal for youth.

Times Change — the Need Does Not

Times may change, and the kind of critical and immediate need youth has for the Church may change with them, but the basic general need remains forever constant. The nation's divorce rate has indeed recently dropped abruptly after last year's record high. For St. Louis the drop was from 2,553 to 1,503 for the first three months of the two years. The dissolution of most of the hasty war marriages, house-

The Synodical Board for Young People's Work
Left to right: Rev. Clarence Peters, chairman, Mr. Gilbert Muchow, Mr. Homer Gruber, Prof. R. A. Jesse, Mr. Theo. Hillmann, secretary
DELMAR STUDIO

wives returning to housekeeping, less easy money, are cited as causes. But though the temptation and the opportunity may have decreased, the morals remain the same. The loose money is going, but the loose morals remain, as one attorney said.

In the trough of the depression the peril to youth was the boredom and the loss of self-respect bred of idleness, and the fear and cynicism born of the dread that the world had no longer any place for youth. Then the pressures changed from too few jobs to too many, and from too much free time in peace to too little in war. But the same moral instability re-acted both times, albeit in different ways. Stability, the power to keep on the even keel in good times and bad, is a spiritual quality that comes only from closeness to God. We cannot have a stable home and church tomorrow without a youth near to God today.

Youth Sunday

The third Sunday in May has been again suggested by Synod's Board for Young People's Work as Youth Sunday. What should underscore the day for us adults, above all, is the realization that we shall not *have* our youth unless we *keep* our youth and that the only time available for keeping is the present.

Youth has given and is giving — money, among other things — to the Church. How much is the Church giving — in money for L. S. V. scholarships, youth conferences, and youth programs generally, and in time and effort — for the youth? Youth Week is a good time to think about these things.

So That Youth Won't Get Hurt . . .

By PAUL W. STREUFERT, St. Louis, Mo.

Young people fall in love, but too many get hurt in the process. It's the business of the Church to hold inventory, to check its youth program, to see whether it is adequate so that youth won't get hurt as it faces the problems of courtship and marriage.

The problem is serious. The average American marriage lasts exactly six years and eight months. In 1936 the New York Marital Institute asked 18,000 people who were applying for a marriage license: "How long do you think your marriage will last?" Here are the answers. One third said: "Forever." Fifteen per cent gave twenty years, four per cent ten years, twenty-five per cent seven years, seventeen per cent five years, and six per cent two years as the limit of their hopes for marital bliss. Our young people will be numbered with those who say: "Forever," only if the Church provides adequate instruction for youth guidance in courtship and marriage problems.

Do we have such a program? Yes.

There is first the Christian home. Youth will get hurt if the home has not made its contribution toward solving the problems long before the child knows that there are any problems in marriage. We must start with youth before it is youth. A soldier gets his equipment before he is in the fight. When the landing boat hits the beach, it is too late to pass out helmets, uniforms, guns, and rations to the soldiers. That is not the time for training and briefing. It is the time to fight. The training is done in boot camp.

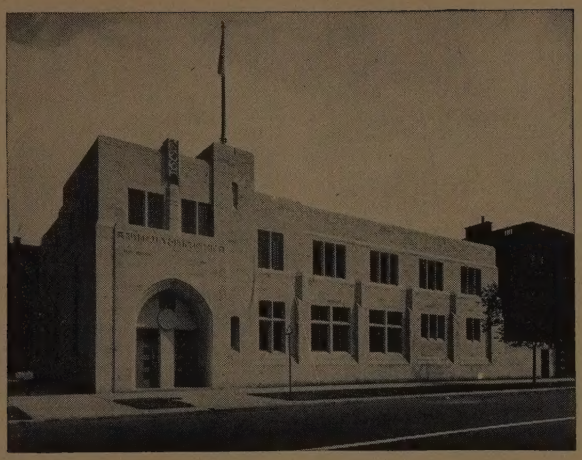
The boot camp for our Christian youth is not the Walther League but the Christian home. The home is the church in miniature, a little temple with an altar to the known God. Here the high priest and his helpmeet gather the little Levites about them and give them their first lessons in the fine art of living together in the bond of marriage. Thank God that we still have thousands of Christian homes, little churches on the big avenues, where fathers and mothers through long, wearisome, but also joyful years carry out an instructional program for youth by teaching the life of Christ and living the teachings of Christ. Thank God for the homes where parents prepare the young for their first breath-taking "dates," help them over the perplexities of courtship, and give them a visible demonstration of practical Christianity in their married life.

But everywhere the hands of parents are raised in despair at the enormity of their task. Even our most consecrated fathers and mothers feel their insufficiency to cope with the problems of youth, their inability to take over the instructional program in the home. Something must be done to help the parents help themselves.

It is most encouraging to our Christian parents to hear that our Church has finally entered the field of adult education. As this program gets under way and receives encouragement from boards and groups with kindred objectives, a powerful agency will have been put into operation, which will answer the cry of parents: "Show us how!" We'll not just print books on "Guiding the Junior." We'll do more. We'll give the parents in our churches an opportunity to gather in discussion groups to study such books under competent leadership. Let us not forget, he who teaches the parents well instructs two generations. Strengthen the parents. Then youth won't get hurt.

Walther League Executive Board

Seated, l. to r.: Walter M. Wangerin, O. H. Theiss, Alfred P. Klausler, Edgar Fritz, Erwin Jones, chairman, Henry Buck, Dr. O. P. Kretzmann, S. E. Boie, William Zeiter, president. — Standing, l. to r.: S. J. Roth, Homer Gruber, A. R. Kretzmann, F. A. Schack, treasurer, Walther Helmke, W. F. Weiherman. (Not shown, J. Fred Stahl)



The Youth Building, Chicago

The second contribution toward a solution of the problem to provide an adequate program for youth as it faces courtship and marriage is made by the educational agencies of the Church. Every church will have at least one; many will have half a dozen. But no agency is stronger than its agent. What have we done to encourage the teachers of our schools, Sunday schools, and other agencies? Thank God that in spite of the little encouragement they have received, we still have teachers who are not just teachers of religion, but have been able to relate religion to life, to the life of the boy and girl who feel their first wing feathers sprouting as they grow into young manhood and womanhood.

All of us are in danger of getting out of the groove — into a rut. Also teachers and pastors. We see the boy of today, who studies the dates, and forget the boy of tomorrow, who makes the "dates." Thank God for the teachers who have learned to look beyond the report card. They have learned to look at the report of a life due at the end of time. Thank God for the teachers who, when they have taught the lessons of the Wedding at Cana, the story of Ruth, and others, have not just taught Bible history but Bible living. They have made a real contribution toward solving youth's problems of courtship and marriage. Strengthen the teachers. Then youth won't get hurt.

Another vital element in providing an adequate program of instruction is the church office. Among its many functions it must serve as a marriage clinic. This clinic has sound-proof material on walls, floor, and ceiling. The pastor has to carry many things into the grave with him. Luther did. Search all his writings, and you will not find one betrayal in the voluminous products of his prolific pen where he divulged even by insinuation the secrets of those who came to him while he was a Romanist, and later. We once heard a Jesuit in a public lecture pour out the highest praise on Luther for this trait in his character. So today. There is no extension line between the confessional chair and any other person. There will be a great impact of the Word upon the lives of our youth as it faces its problems of courtship and marriage if the confessional chair remains, as it has been, the cemetery of human heartaches. Let our congregation members use this God-given office and teach youth to use it in every problem, and the ministry will be strengthened in its desire to serve. Strengthen your pastors. Then youth won't get hurt.

A Youth Program of Merit

As a result of explorations in the field of youth work, the synodical Board for Young People's Work has come to the conviction that the program offered by the Walther League is worthy of acceptation by every youth group in the Missouri Synod. We believe its program is fundamentally sound because its basic aims and objectives emphasize spiritual values. Its foundation is broad enough to cover not only the spiritual but also the educational, cultural, social, and recreational aspects of life. While it is true that there is often a disparity between program and results, we have observed that where wise adaptations have been made, benefits to the church at large, to the congregation, to the pastor, to the society, and to the individual have been manifest in abundance.

We are impressed by the amount and variety of services which the Walther League has placed at the disposal of all youth groups regardless of whether or not they are affiliated with the organization. In the fields of Bible study and Christian knowledge alone there are dozens of publications and helps available at little or no cost. The variety of services forbid a cataloguing, but youth organizations and youth leaders will find ample materials and aids to satisfy their needs.

Through the years we have seen the Walther League apply its resources to new problems and confidently meet the challenge of changing conditions with amazing results. The entire program is a tribute to the vision and pioneering spirit of its leaders.

The Board for Young People's Work is happy to take note of the prestige and respect which the Walther League has gained outside of synodical circles. Other youth organizations do not hesitate to recognize its program as the best in its field. We commend its future to the will of our blessed Redeemer. May He persuade others within the Church to see its value and use its resources.

HOMER C. GRUBER
Member Board for Young People's Work

Bible Study Group in a Walther League Camp

The Walther League

By ALFRED P. KLAUSLER, Chicago

Organized by a group of Lutherans in Buffalo, N. Y., in 1893, the Walther League has been encouraged by the Missouri Synod to develop an active youth program for its members. Today the Walther League numbers some 3,100 Senior and Junior societies scattered throughout the United States and Canada. Its Topic Studies and Bible Study program are almost universally used. The Walther League encourages its members to become actively interested in the work of the local church and to assist the pastor and members in all church activities.

This summer the Walther League meets for its annual convention in Buffalo, N. Y., July 7—11. President of the Walther League is William J. Zeiter, La Grange, Ill. The executive secretaries are Prof. O. H. Theiss, the Revs. Walter M. Wangerin, and Alfred P. Klausler, Mr. W. F. Weiherman, and Mr. Stanley E. Boie, business manager.

Summer Camps

The summer camp movement of the Walther League has developed steadily since its beginning in our Church with the establishment of Camp Arcadia in Michigan twenty-five years ago. In 1946 Walther League districts sponsored fifty-two weeks of camping. Three Walther League districts now have camps which they own. Several other districts are taking steps to purchase a camp site. One synodical District has bought a camp.

This summer Camp Arcadia will observe its silver anniversary with special services. The new building at Camp Arcadia, the Wigwam, will be dedicated on June 14.

Canadian Walther Leaguers (St. Lucas, Ottawa) at a Campfire

DONALD E. SCHROEDER

Missionary Endeavor

For the past six months the Walther League, in collaboration with the American Lutheran Publicity Bureau, has distributed approximately two million tracts as a practical means to further the purposes of the "Each One, Reach One" endeavor of the Board for Home Missions. The Walther League is also supporting the other features of this mission-expansion program.

Much emphasis has been placed for more than a year upon Synod's Centennial. The program of the League has been coordinated with the objectives of the synodical Centennial Committee. Two manuals in the new Bible Student series have been devoted to the Centennial. The League has published the book *How the Missouri Synod was Born*, by Dr. W. G. Polack. The Walther League topics for 1947 emphasize the heritage of our Synod.

Charities

The League has worked in close cooperation with the Emergency Planning Council in sponsoring the gathering of clothing for War Relief and in supporting the Adopt-a-Family Program. More than 700 Walther League societies have adopted families. The League gave over $14,000 to the Emergency Planning Council and sent a carload of groceries for European Relief at a cost of more than $5,000. These figures do not include what the individual society is doing locally in support of this program.

The magnificent sanatorium at Wheat Ridge, Colo., whose valuation has been set at more than $800,000, is a Walther League foundation, supported by the sale of Christmas seals.

Wheat Ridge Foundation

The Wheat Ridge Foundation has been established to direct the development of the Wheat Ridge Sanatorium and also to foster a program of medical social work which eventually is to reach Lutherans afflicted with tuberculosis wherever our Church is located. Scholarships for the study of medical social work on a graduate level are offered by the Foundation. This new program in the prevention of tuberculosis and in the treatment and rehabilitation of Lutherans afflicted with it has been developed in consultation with authorities in this field of medicine and social work.

"875"

Erected in 1942, the Lutheran Youth Building at 875 North Dearborn, Chicago, is the headquarters of the League. The societies are making a special effort to collect $40,000 for the addition of a third floor.

Publications

From the beginning the Walther League has sponsored *The Walther League Messenger*, a monthly publication, which features news of society activities, articles and short stories which interest youth. A determined effort is under way to reach the goal of 100,000 subscribers.

For the past ten years the Walther League has also sponsored the *Cresset*, a monthly review of literature, the arts, and public affairs. Those who wish thoughtful discussions on the many problems facing Christendom today in all fields will find the *Cresset* the happy answer. The goal of subscribers is 10,000 by July.

The Walther League also publishes the *Bible Student Quarterly*, which offers to young people a systematic course of Bible study. A new series of manuals embodying progressive features has immediately "taken hold."

The *Workers Quarterly* is designed to give practical hints on conducting a youth program in the congregation.

The new *Manual*, now in preparation, is being streamlined by the use of picture-story methods.

Lutheran Service Volunteer Schools

This summer there will be nineteen Lutheran Service Volunteer schools conducted in various parts of the United States and Canada. These schools are volunteer schools; once at school, the individual volunteers to participate in that phase of school activity where he can make the greatest contribution. All activities in the school, whether educational or recreational, are related to Christian development and growth. The emphasis is placed upon testing and experiencing theories, the lectures woven into the lives of students through group demonstrations and personal experiences.

Each school lasts five days. On the average, four courses are offered during this time period. Special emphasis is placed on the development of a positive worship program in congregational youth activities. In addition, trained recreational leaders show the students how to develop a satisfactory recreation program in the local congregation. Part of the cost of the school is carried by the Lutheran Youth Fund. Remaining costs (board, room, etc.) are carried by the students. In many instances congregations have subsidized the tuition costs of one or two L. S. V. students.

The Synodical Youth Fund

As a part of its golden anniversary celebration in 1943 the Walther League determined upon a program of special training in the youth work of our Church. The Board of Directors granted permission to ask an offering for this purpose from the congregations of the Synod. It may well be noted that this was the first time, and the only time, during the first hundred years of Synod that a collection for funds for the purpose of carrying on youth work in Synod was gathered. It must be said to the honor of our young people that they have absorbed by far the largest share of the expenditures made for youth work in our Church in the past and are continuing through the Walther League to finance this important phase of church work at the present time. Not only that, instead of being subsidized by their congregations they have consistently lent financial aid to the congregations to which the respective societies belong.

This one and only financial effort for youth work amounted to a little more than $20,000. This sum constituted the Lutheran Youth Fund which supported the program known as the Lutheran Service Volunteer Schools developed and conducted by the Board for Young People's Work and the Walther League. These L. S. V. Schools are without doubt one of the most far-reaching training programs ever undertaken in the youth work of our Church. They are discussed elsewhere in this issue. These schools and the benefits derived from them should be properly evaluated and provisions made by our Church to provide the necessary funds to carry on these schools in the future.

THEO. HILLMANN
Member Board for Young People's Work

Centennial Meditations

By TH. GRAEBNER

I. In Retrospect

Ezekiel 47:1-9

When the Missouri Synod rejoices over the completion of a hundred years of grace, it rejoices with a joy that is tempered with penitence. But the wise Solomon has said that to everything there is a season and a time to every purpose under heaven. He specifies that there is a time to weep and a time to laugh. This is a time to laugh and rejoice, and let us make this 100th anniversary of the organization of our Synod an *occasion* of rejoicing. There is a time to speak of *failures* and of lost *opportunities*. But there is a time to speak of *achievement*, of the blessings from on high which have permitted us to see accomplishments *that have in them the promise of greater things to come*. I refuse to acknowledge the good old times. *The best is yet to come.*

The Prophet *Ezekiel* saw a trickle of water issuing from below the north side of the altar. And when this water had been flowing a thousand cubits, it came only to his ankles. Now, what would you expect after another quarter mile but that the water had completely disappeared into the soil? Marvel of marvels, it now came to the knees! And when the river was a mile long, it was a great stream, and it irrigated the desert land, and on its shores grew up orchards and forests having fruits for food and leaves for medicine. *This is the picture of Christianity.* It is a parable of *Lutheranism.* It is the story of the *Missouri Synod.*

Confessional Lutheranism in America rose from tiny rivulets which commenced to flow 100 years ago. From Michigan, from Illinois, from Ohio, from Indiana, from Missouri, and later from Wisconsin, and the far Northwest, and New England other streamlets and brooks joined the waters that flowed from underneath the true Lutheran altar which the faith of a Loehe and of a Walther and their colaborers had established. To-day conservative Lutheranism, Missouri Lutheranism, is a mighty stream which touches the shores of four continents and Australia, and its leaves are for medicine and its fruit for meat.

It might have been otherwise.

Conservative, loyal, confessional Lutheranism might be today but a shallow stream, ankle-deep. Our Missouri Synod might be a small, insignificant body of believers. It might have remained within the geographical limits of its charter *name*. It might count its souls by a few ten-thousands instead of a million and a half. Its first synodical session was attended by no more pastors than could be seated in two church pews, and its enemies at the time said that it would never amount to much more, since conservative Lutheranism had no chance in America.

Not only might these prophecies of another type of Lutherans have been fulfilled, but it was altogether probable that Missouri Lutheranism would never amount to much, either in this country or anywhere on earth.

This is the last age of the World. There are many false prophets, whose deception is so great that, if it were possible, they would deceive the very elect. And the love of many has grown cold. There was the example of the older American Lutheranism which had all but succumbed to the influence of the prevailing spirit of indifferentism.

We stood isolated among the denominations. We were travelers in a foreign land. The culture of the nineteenth century was in its very essence secular and even anti-Christian. Its tendencies such that we had to testify against it continually. There was much organized opposition. There was an anti-Christian secretism. What prospect did our fathers have in their fight against such a league of hostile forces?

What chance had a body of believers who upheld the inspiration and inerrancy of the Bible in an age which regards the Scripture at best as a record of ancient religious experience? What chance had a Church that stressed justification by faith in an age given over to every form of legalistic religiosity and which substitutes work, character, service, for the doctrine of righteousness established by the reign of free grace in the hearts?

Knowing the age in which we live, how could we expect to be more than a minor body in the roster of denominations?

Not as if there were reason for discouragement if such had been the history of our Synod. Success in the kingdom of God is not a matter of numbers but of faithfulness to revealed truth. The smallest body loyal to the Lutheran Confessions would still be the visible Church of Christ on earth. Its work would be as glorious if it counted its adherents by thousands instead of hundreds of thousands. Yet we rejoice today as we observe the phenomenal growth, the inner harmony, the vast expansion of territory, which are so evident as we survey the organization of which we are members.

The Christian Church is compared in Scripture to a vineyard upon which the owner expends much labor and for the cultivation of which he hires competent help. In another figurative saying our Lord compares the Church to *a field*, a field white to the harvest — Pray the Lord of the harvest that He send laborers into the harvest. If laborers be lacking, the field will not be tilled, and the crop will not be garnered. And these laborers are not miraculously supplied; they are trained and examined and sent out by the Church and by her agencies.

In this connection I shall quote what a Swedish Lutheran wrote some years ago. His words are these:

"The Lutheran Church must also continue to teach her youth, from childhood up, her fundamental doctrines plainly but positively and back up every truth with: So says the Word of God. And this firm and positive presentation must characterize all the religious teaching, and for that matter all other teaching, in our colleges and seminaries. A professor in a Methodist college said at one time to the editor, 'We don't teach Methodism at our college, we teach Christianity.' When the religious teaching at denominational schools becomes such that it distinguishes in this way between Christianity and the tenets of the body these schools represent, that religious teaching has lost its power to mold firm Christian character. We believe in teaching Lutheranism at our schools as Christianity, so that no one will get the impression that in order to be a Christian he must be a member of a church other than the Lutheran."

With twofold force these words of the Swedish Lutheran editor apply to the training of our ministry in church and school. Given a ministry which is not only inwardly persuaded of the Scripturalness of our doctrine but able to teach both the old and young, and the fulfillment *of the divine promises of greater things*, of enlargement and growth, is a certain result.

It has been so in our body.

Soli Deo Gloria — praise be to God alone, who has so blessed the work of our teachers in college and seminary that our dear Synod today stands not only *strongly united* in the apostolic faith but has extended her tent ropes and set far the bounds of her domicile, until the sun never sets on the territory in which her Gospel is proclaimed. These colleges have been the powerhouses from which ever new currents of living forces have issued into the organism of the Church. They have, to

use another image, been the taproots from which, out of the soil of the living Word of God, our Synod has drawn the vigor of her spiritual life. For who shall calculate the influence upon the life of a Church exerted by those thousands of faithful workers in pulpit and school who have come forth from the halls of our Concordias in the past 100 years? Let him who has found a formula to represent to the mind the blessings which faithful work in the ministry has for its reward, endeavor to define the blessings which have come upon our Church from her colleges and seminaries since 1847.

Greater things than these — and the best is yet to come.

Mexican Jottings

II

Mexico does not seem hostile to the exercise of religious worship. All churches, new and old, in cities as well as in villages, are open for services with large attendance. The Shrine of the Virgin of Guadalupe is usually packed to suffocation. In the newer sections of the city large, beautiful churches are under construction at a cost which seems fabulous. While sermons, Roman Catholic or Protestant, are not heard on the air, we were surprised to hear some of our Protestant hymns broadcast day after day during the Christmas holidays. During the past week we hardly trusted our ears when a choir (perhaps transcription) sang our good hymn "A Mighty Fortress." The State, however, seems to have divorced itself entirely from the dominance of the Church, even forbidding priests, nuns, and monks to appear in public in their clerical costumes, and we have yet to see the first priest wearing the usual vest and collar anywhere in Mexico.

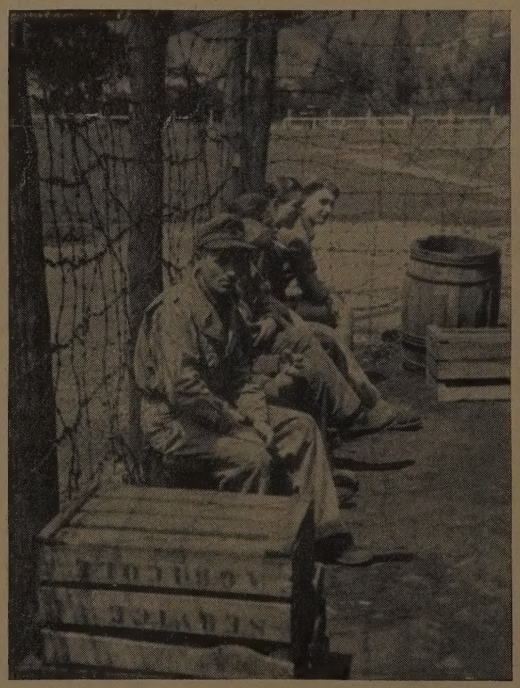
Some six Protestant churches advertise services in Mexican papers, three of these in the Spanish language only. Some eight years ago our Synod engaged a Lutheran Mexican Pastor, C. Lazos, graduate of our seminary at Springfield, to begin work among the natives in the Colonia Santa Maria, a densely populated section of middle-class Mexicans. He began his instruction in the Catechism with friends and acquaintances, conducted services in his home, despite the fact that his labors were fraught with disappointments and interferences on the part of fanatics and bigots. We visited here six years ago, when those missionary endeavors were in their infancy, wondering if the seed planted and watered would eventually be given the increase. With a silent prayer of thanks to God Almighty, who, as always, had been faithful to His promise and granted the increase, we worshiped this winter in the building purchased by Synod less than three years ago, formerly the Greek Embassy, joined the congregation of some seventy-five hearers in song and liturgy, and listened to the eloquent exposition of the Word of God. Prior to the hour of worship the pastor and his wife were busy with a large group of children in Sunday school activities. Last month a kindergarten with religious instruction and primary work every morning from nine to twelve-thirty was organized and placed in charge of Mrs. Lazos, a graduate of our Seward college. While at best only about ten children were expected on opening date, some thirty pupils appeared, the class now numbering almost forty children. Former enemies of the congregation have become friends through the medium of the school, the aim being to add the first grade next year. A class of fourteen is to be confirmed on Palm Sunday, while twenty-two other catechumens will join the congregation on Reformation Day. Some ninety-five students enrolled in an English class, where religion is not taught, but an opportunity given the pastor to make individual contacts for eventual church membership.

OTTO L. ERBE
Av. Chapultepec 640-7
Mexico, D. F.

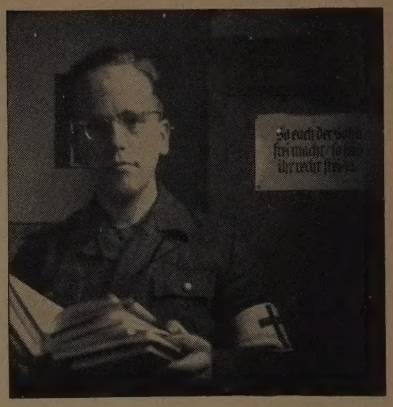
Faith in Action Behind Barbed Wires

(EDITORIAL NOTE. — This article was received from Paul Bock, reporter for World Council of Churches, with the notation "For the Evangelical Lutheran Synod of Missouri." Also the pictures have been supplied by the World Council of Churches. Thousands of Bibles and theological books have been supplied by our Church to pastors and chaplains in Europe, also to prisoners of war in France.)

Eight years is a long time to take out of a young man's life — eight of the best years. It was not difficult to understand why the German prisoners whom I visited in France had sullen faces and bitter attitudes, for many had spent four years in the army and about four or five years as prisoners.



Prisoners Behind Barbed Wire in France
WORLD COUNCIL OF CHURCHES



Pastor Werner Rennecke
Holding religious books received from America
He preaches to prisoners of war
WORLD COUNCIL OF CHURCHES

Anxious to see the use of literature sent from World Council of Churches headquarters, I entered the barbed wire enclosures of a huge camp in St. Etienne, where 8,000 POW's (Prisoners of War) are stationed for work in the mines, industries, and farms. I couldn't help but think about the terrific dislocation of living endured by these prisoners and their families, as well as the other 675,000 in France and smaller numbers in England, Italy, and elsewhere; it must be added that there are over three million under Russia, most of whom neither the Y. M. C. A. nor the Ecumenical Commission are able to reach.

With the French commandant's permission, I visited in this metropolis of long wooden barracks the room of the two POW pastors. They were the only ones to carry on religious leadership for 8,000, except when French pastors sometimes provide services. The task of covering all of the outlying "commandos" — working camps by the mines, industries, and farms — is overwhelming, especially when it has to be done on foot.

One of the pastors told how he leads about 40 worship services a month, writing ahead to each place before he comes and holding services in whatever kind of room is available.

Both of these men were anxious to express their gratitude for the theological books, hymnbooks, Bibles, magazines, and pamphlets made available to them for their work. After their services, these pastors distribute to the men who want them the literature they have — and there is never enough.

"The new shipments of books that come to my shelf never last very long," said Pastor Rennecke. Pastor Teichert pleaded for more Bibles to be sent, and more copies of the hymnbook *Ein' Feste Burg*, which soon proved to be quite popular among the men. Also, he wanted a num-

ber of pamphlets, including Bible study leaflets.

Touring the various working camps and talking to the men, I found everywhere the same story — the irresistible impulse to explode and let loose all the pent-up bitterness.

"The commandant told us that this would be our last Christmas in camp, but the radio this morning said we might be here for years."

"Lately we have had to work in the mines on Sundays. We cannot have our Sunday worship services, which had been going well with one of our men reading the printed sermons you sent us."

"Our clothes are torn . . . we never see any movies . . . some time ago we couldn't hear from home, and now that we can write occasionally, the news about our homeland brings mostly sorrow. . . . I haven't seen my wife and family for six years."

And so it goes!

When I asked Rennecke if it were not difficult to interest men in Christianity under these circumstances, he admitted that a large proportion were apathetic and some hostile. But he added that so many were interested that he wished he had much more literature to help them seek the answers to life's problems during this critical period in their lives.

Seminary Behind Barbed Wire

Perhaps the most interesting place I visited was the "theological school behind barbed wire" in Montpelier, France. Here as well as in a similar school in England, POW's who want to train for the ministry or for work as lay deacons can do so, provided they pass the examinations. In the school there are 230 students and seven faculty members, who are also prisoners. The school was begun under Dr. Ernest Bizer's leadership and has struggled through many hard times up to now. There were many difficulties, such as lack of books and equipment, periods of inadequate food supplies, the many psychological problems of students being worried about their families as well as their own future. Students have no assurance that they will be able to continue studies upon return. Many are afraid to return to the Russian zone. But, by and large, the school has weathered the storm, and morale is far higher than among the other POW's. In the library with 2,500 volumes largely made possible by the gifts of Christians in America, I saw students zealously preparing for exams. In the barracks were students poring over their Greek and Hebrew lessons.

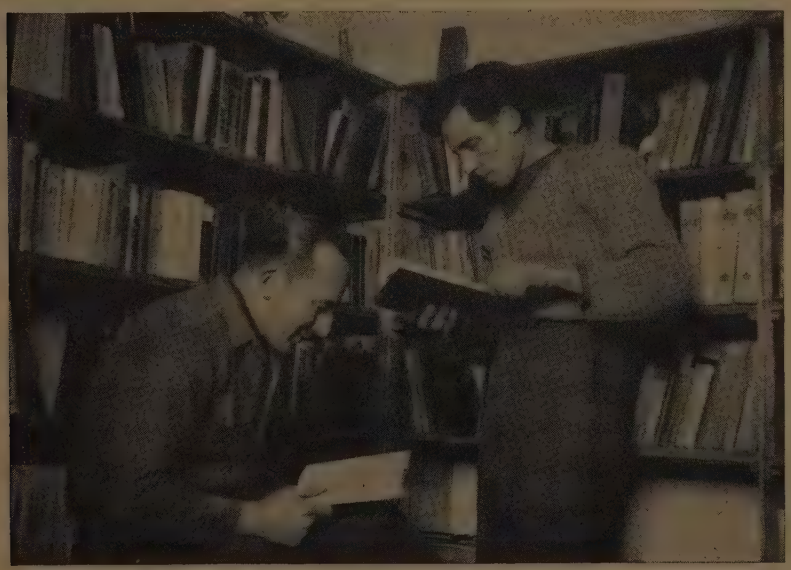
During the last year special grants from churches in America were given by the Lutherans for Bibles, hymnbooks, bicycles for pastors.

The most spectacular shipment was dispatched last year to Italy, when an airplane from the American headquarters made two trips to pick up Bibles and Testaments for German prisoners of war.

Typical of the many letters sent to Geneva by the POW's is the following:

"Again and again it is a ray of sunshine for us prisoners of war when a Christian organization sees to it that the hard lot of POW's is relieved by little gifts. The fine work of Christian charity, which during the latter years was no longer to be found in Germany, shall make it our task to set it up again with fresh strength and faithful trust in God. Today, however, permit me to submit a small request. Would it be possible for you to send me a Bible? That would make me very happy.

"Greetings from a prisoner of war who has regained his spiritual balance in a camp."



POW Students in the Seminary Behind Barbed Wires

WORLD COUNCIL OF CHURCHES

From a Pocket Notebook

When St. John's at Waltz, Mich., celebrated its 90th anniversary it just took over an issue of the *Carleton Messenger*, 8 pages, filled it with stories and pictures and sold it for 25 cents. . . . The *Western Lutheran*, published twice a month except July and August, 8 pages to the issue, at Sacramento, Calif., is in its tenth year and brings news from California, Oregon, and Washington. It is an American Lutheran Conference paper. . . . Across the border, in the Northwest, there comes some West-Canadian-Swabian Lutheran folklore under the motto *Recta Via Per Suobia. Vum getraevelte Weg abkomma* describes it pretty well. . . . Our congregations for the deaf in Oregon, Washington, and Montana publish a magazine entitled *Northwestern Lutheran Deaf News*. Brim full of interesting personals and sociability. Now in its third year. . . . A St. Louis lawyer regards *Is Masonry a Religion?* as "the best answer to this question that I have ever read," and he adds: "I am especially impressed with the unprejudiced approach, making it a booklet that can be handed to friends who are Masons without creating hard feelings." Order from Concordia Publishing House. Price, 25 cents. . . . Where there is a will, there is a way. When the Rev. Clarence Peters was instructing an adult class in which some parents of children were enrolled, the ladies of St. Luke's Church took turns in caring for children during the time of the sessions. . . . The meaning of "Synod." The Rev. Ottomar Krueger of Akron, Ohio, gives this explanation in the Zion Church parish paper: "The word 'synod' is a strange word in our language, and it comes from the Greek. It means really 'walking with,' namely, people who are going the same way and therefore unite with each other; and that is exactly what our Synod is. Many congregations, now 5,303, are joined together for a common work and in a common cause. Synod can advise us and ask us to do certain things in the interest of the Lord's kingdom, but Synod cannot command us to do anything. The Saxon fathers insisted that Synod is only 'an advisory body.' We are the Synod." . . . Emmaus Church of Denver, Colo. (the Rev. H. Hartner, pastor), has some literature out for the planning of a new church and parish hall which is as beautiful as a copper-plate engraving yet without being ritzy. . . . Speaking of Hymn Tune 277, referred to in this column for April 8, Mr. R. W. Wismar of New Orleans writes: "We use this tune when the confirmed children receive Communion for the first time. I let the choir sing the first four lines, slowly, and the children sing the next four lines lively and joyously. Since the choir is in the balcony and the children stand before the altar, a pleasing antiphonal effect is achieved." . . . The Lutheran bands and orchestras of Greater Chicago gave their annual concert April 20, at St. John's Parish Hall, offering excellent music, both classical and popular. One of the orchestras presented is made up of Lutheran grade-school children entirely. The slogan of the society fostering these concerts is: "Opportunity for instrumental instruction for all children in our Lutheran schools." . . . The choirs of Hope Church, Chicago, Ill. (the Rev. John A. Laimer, pastor), are offering a most unusual program on two Sundays in May under the title "Our Heavenly Home." Music by Bach, Handel, Mozart, Grieg, and Luther, music and text providing a foretaste of heaven. . . . The Rev. E. A. Brauer has been chaplain at the Joliet-Stateville Prison and other institutions for the past 17 years. He has contributed an article entitled "Prison Inmates Are Human" to the March issue of the *Joliet-Stateville Time*, the Prison paper. A winsome, well-written appeal, with the Gospel-note prominent. G.

Uncle Joe's Corner

"Charlie, so far we have been speaking of Bacon's essay *Of Studies*. There is another essay of his to which I would call your attention. It is his essay *Of Honor and Reputation*."

"Well, as long as we are just young fellows, we cannot attain unto positions of great honor. I know that. Of course, most of us would like to reach some honorable place among our fellow men."

"My boy, when I was young, I learned that saying of the poet:

Honor and shame from no condition rise,
Act well your part, there all the honor lies."

"Still, Uncle, while we should be content with our station in life, I suppose everyone wishes to be respected by his friends and, if possible, by many more, even by posterity."

"Ah, you young fellows are ambitious, aren't you? But remember that a good character and a good name are worth more than high position, though it carry with it the acclaim of an entire nation, perhaps even of posterity. Of this the Bible tells us that 'A good name is rather to be chosen than great riches.' Bacon refers to this when he writes in that essay that a man should rather seek merit than fame, and if he is successful, he should attribute his good fortune to God rather than to his own virtue and policy."

"Uncle, in our country we hear a great deal about self-made men. It seems that people consider it high praise if they can say of someone, 'He is a self-made man.'"

"That expression, son, is one of the unfortunate idioms of our language. I remember the facetious saying of one who answered the boast of another who claimed to be 'a self-made man' by telling him, 'That accounts for the miserable product.'"

"Do you mean to say, Uncle, that we should not speak of self-made men at all?"

"Well, as I said, that phrase 'self-made man,' is an unfortunate and misleading expression. Of course, people, by using this term, mean to speak of a man's good qualities and his success, especially if he had to begin at the lowest rung of the ladder. But by doing that they contradict what we all sing: 'Praise God, from whom all blessings flow.'"

"But, Uncle, much of our success depends upon our own conduct, does it not?"

"I could tell you of much which those people urge who claim to believe in fate. A book could be written on that subject. I will not enter upon it here."

"Among the boys at school some argue in favor of fate, and some claim that each man is master of his own fortune. They quote Shakespeare, saying: 'It is not in our stars, it is in ourselves that we are underlings.'"

"Charlie, you arrive at nothing by arguing in favor of fate or in favor of man's ability; both contentions are generally connected with all manner of error and folly. There are two truths which we should never forget, but constantly keep in mind. First, all success, all that is good, all blessings are to be attributed to God alone. Second, we should keep in mind that it is our duty to be faithful, diligent, circumspect, and conscientious in all that we do."

"That reminds me of something which Father tells me his pastor often said to him in catechetical instruction. He said the pastor had told them: 'Pray to God and trust in God as if you were perfectly helpless and could do nothing, and then work, study, and strive as if you yourself had to accomplish everything.'"

"But, Charlie, returning to our subject, remember that God Himself tells us: 'Mind not high things, but condescend to men of low estate.'

"But, Uncle, if we young Christians refuse to participate in some wild courses and are diligent in our work, many will tell us that we are proud and stuck up."

"True, Charlie, but then it is not your fault that someone speaks evil of you. Then you can comfort yourself with the words: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.'"

Among Our Churches and Schools

Building the Waste Places in China

II

Speaking of Hankow otherwise, one saw a terrific amount of destruction, especially in some sections of the city, and very little had been done to rebuild those parts. In other respects Hankow was again humming with activity. Our missionaries and their Chinese helpers were striving valiantly to gather the scattered forces of our Christian congregations and to re-establish the work. It can be understood that under the stress of the war quite many of our members left the city and fled to the interior. Now they were straggling back, but in many cases they have no homes and no jobs, and it was quite a struggle for them to become established again. Some of our former places of worship were lost. Our people repaired the chapel in the old International Cemetery and were conducting services there. Some of our Lutheran teachers had built up private schools, giving our Chinese pastor an opportunity to give religious instruction to various classes.

Rev. H. Kretzmann

As a matter of rehabilitation we ought again to find additional places in Hankow where church and school work might be carried on. Through the interest and activity of one of our servants, mission work was begun in a new section of Hankow. Adjoining a small shop a simple roof had been constructed, and under this roof, as an open-air mission, every evening classes and services were conducted by our Chinese Evangelist Pi. Again it would have done your heart good to watch the

The Rev. and Mrs. Victor Hafner
Returned to China in January, 1947

numbers of people that gathered here, to watch especially the twenty or twenty-five children, to see how they had in a short time learned some Christian songs, to watch the people as they listened to the lively addresses of Evangelist Pi.

Also at our seminary compound a rude shelter had been constructed, and here Evangelist Yang was carrying on mission work, with addresses and instruction periods every evening. We were there one evening and thought it was a very moving scene. About sixty people were crowded into this small space. The evangelist was using the blackboard and in a very animated manner was explaining his text. Right next to him on the ground was lying a young mother and a little baby born just two days before, prematurely. This young woman was on her way to the city to inquire about the effects of her husband, when suddenly she was overtaken by labor pains. Somehow the attention of our missionaries was attracted, and she was brought to this little chapel, where the baby was born. Two of the new missionary people who had just come to Hankow are trained nurses, and they devoted a lot of care to this young mother and the little baby, and apparently everything was going well.

We just mentioned new missionaries. In October of 1946 a splendid group of new missionaries was gathered at Hankow for language study. The language school is conducted in our seminary but is under the direction of the Hua Chung College of Wuchang. Aside from our veteran, Missionary A. H. Ziegler, there were as new missionary personnel Rev. and Mrs. Ralph Bringewatt, Rev. and Mrs. O. A. Buntrock, Rev. and Mrs. Le Roy Buuck, Rev. Paul Kreyling, Rev. Herbert Kretzmann, Rev. and Mrs. Roy Suelflow, Rev. John Wilenius. A few months later Rev. and Mrs. Victor Hafner also arrived in Hankow, and towards the end of January, 1947, the Rev. E. H. Thode, a former missionary, and his family returned to China. It might be mentioned at this time that the Rev. R. J. Mueller and family had also returned to China last fall and are now stationed in Shanghai.

In addition to the work in Hankow there is work also in the two other cities of that field, Hanyang and Wuchang. In both of these, new chapels were dedicated last fall, with Pastor Sen in Hanyang and Evangelist Yin in Wuchang. In Hanyang the congregation secured their new chapel upon the base of a loan of $2,000, which they are trying to repay, the money then to flow into a sort of Church Extension Fund for China. In Wuchang we do not as yet have an organized congregation, but Wuchang is an important city, and we have a group of members and interested people there already. The work of the seminary had been interrupted by the war, but on January 4 a practical course was again begun at Hankow, while plans are being made for a further development of this work next fall. The training of national pastors and teachers is, of course, a very important feature of any missionary program.

May the Lord bless the work of our Church also as it is now being re-established in Hankow, where we try to build the waste places of Jerusalem again.

O. H. SCHMIDT

Prof. J. H. C. Fritz, D. D., member of the faculty of Concordia Seminary and charter member and chairman of the KFUO Radio Committee, has just broken ground for a 60-foot addition to the KFUO Radio Building on the campus of the Seminary. The Rev. Elmer J. Knoernschild, KFUO Production Manager, is holding the microphone. The event took place April 20

Group of new missionaries to China who sailed from San Francisco, Calif., on the "S. S. Marine Lynx," September 29, 1946, arrived at Shanghai on October 15, 1946

Back row: Rev. LeRoy Buuck, Mrs. Buuck, Rev. O. A. Buntrock, Mrs. Buntrock, Mrs. Bringewatt, Rev. Ralph Bringewatt, Gloria Ann Mueller, Mrs. Mueller, Rev. R. J. Mueller (returning to China), Rev. Roy Suelflow, Mrs. Suelflow

Front row: Rev. F. H. Menzel, Institutional Missionary in San Francisco, Rev. Paul Kreyling, Rev. John Wilenius

The Bubonic Plague Strikes Ambur

It was first detected and reported to the public health service by our mission hospital. In the course of routine a nurse had taken a blood smear from a patient who had died. The analysis made by the doctor showed the presence of plague bacilli. When the evidence of the plague became overwhelming, the entire hospital staff, the missionary personnel, the students, and inhabitants of Ambur were inoculated.

Though always to be found at some time in some place in India, this is the first time in twenty-four years that the plague has come to Ambur. Our hospital not only first detected the plague, but it is the only agency that is treating victims successfully. A regrettable exception was the daughter of one of our Lutheran high school teachers, who was one of the first victims.

There are a number of deaths every day. Schools are closed, bazaars are abandoned. Natives are reluctant to report dead rats in their homes for fear of losing their jobs. It is hoped that the coming of hot weather will stamp out the scourge. (May is the hottest time in Ambur.) That it is no

longer as virulent as in former times is due largely to the work of Christian missions. One of our pioneer missionaries in India, Theodor Naether, died in 1904, at the age of 38, as a victim of the plague. We thank God for the protection He has granted us and implore His gracious help for the future. H. T. MANNS

Gary, Ind., Negro Church Installs First Full-Time Pastor

Good Shepherd Ev. Lutheran Church, Gary, Ind., on the afternoon of Feb. 9 installed its new pastor, the Rev. Edgar L. Robinson. The service took place in the Roosevelt High School auditorium in the presence of about 600 persons.

In 1943 approximately 23,000, or one fifth of the population of Gary, were Negroes. In that year Pastor W. R. Vandre, doing part-time missionary work in the area, interested several Negro hospital inmates in our Church. One active member of St. Philip's of Chicago was also living in Gary, and through him contacts were established with other Lutheran Negroes who were attending sectarian churches. Pastor Vandre had befriended a non-Lutheran former tuberculosis patient, an influential businessman, who offered his office as a place of worship for a "tryout." Though the mission was a promising venture, there was no money available to provide a permanent pastor.

The Lutheran Mission Association of the Calumet Region, which called the Rev. Louis A. Kaufmann as its first institutional missionary in the spring of 1943, requested him, among other things, also to "investigate the possibility of mission work among the Negroes in Gary." Unfortunately, no more suitable place of worship has become available up to the present time. Under Pastor Kaufmann's leadership the group still worships in the same "office" where it met for worship in July, 1943. However, the Lutheran Women's Missionary League of the Central District made available the sum of $1,500, which, together with the offerings of members of Good Shepherd Mission, paid for a plot of ground which is regarded as an ideal site for the location of a church.

In January, 1946, the Synodical Conference took the mission over as one of its projects and secured the services of Pastor Robinson. Among the eighteen pastors assisting at the installation were two Negroes, two pastors of the Slovak Synod, and the rest from the Missouri Synod. The picture shows several pastors who took part in the rite. St. Philip's Church Choir from Chicago thrilled the audience with its consecrated, devotional singing.

When Pastor Robinson assumed office, the congregation had twenty-one communicant members and thirty-three baptized members. It is expected that the ensuing months will bring a considerable increase in membership.
LOUIS A. KAUFMANN

Canadian Lutheran World Relief

This agency, which is supported by all Lutheran bodies in Canada, is making strenuous efforts to save starving children in the British Zone of Germany, reports Mr. T. O. F. Herzer, treasurer of the agency.

Canadian Lutherans have taken over the feeding of 15,000 children and will add another 6,000 to the number of its beneficiaries. The sum of $100,000 has already been cabled to Sweden and Denmark for the purchase of more than 235 tons of foodstuffs. In addition, a ladies' auxiliary in Montreal has donated $1,000 and also sent 24 cases of clothing; and a couple from Paraguay, S. A., added 106 pesos. *News Service*

At the Roosevelt High School in Gary
L. to r.: Pastors Louis A. Kaufmann, Edgar L. Robinson, M. N. Carter, Luther H. Robinson

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Henry Mueller (d. March 1, 1947), son of Peter Mueller and Katheryn, nee Jagels, was born Aug. 6, 1877, near Cole Camp, Mo. He studied for the ministry at Concordia, Mo., Milwaukee, and St. Louis, graduating in 1899. He served Blackwell, Okla., Yates Center and Hepler, Kans., and Fairmont, Okla., his ministry here extending from 1912 until his retirement in 1941. He married, on April 22, 1902, Lena Seick, who survives with their three sons (one being Pastor Alvin Mueller, Decatur, Ill.), five daughters, and fourteen grandchildren. He served as Secretary of the Kansas District for fifteen years, also on the Kansas District's Mission Subcommittee for Oklahoma. When the Oklahoma District was organized in 1924, he was elected President and served in that office until 1939. He also functioned at times as Visitor, editor of the District paper, and secretary of the College of Presidents of Synod. He wrote numerous essays for conferences and conventions. On May 1, 1941, he resigned from the pastorate of the Fairmont congregation on account of ill health and moved to Enid, where he lived in quiet retirement, and in October, 1946, he and Mrs. Mueller moved to Oklahoma City. The funeral service was held on March 5 in Zion Church, Oklahoma City. President Otto Hoyer of the Oklahoma District preached on Is. 43:1. The Rev. Hugo Hoyer, present pastor at Fairmont, spoke in the name of that congregation. Interment took place in Rose Hill Burial Park, Oklahoma City, Rev. J. F. Schulz officiating. C. W. LUEKENS

Teacher Alfred D. Abraham was born on Feb. 1, 1882, baptized by the sainted Pastor Beyer in Altenburg, Mo., confirmed by the sainted Pastor Hoelter, Sr., was graduated from the normal school at Addison in 1903. Served Emanuel Congregation at Crystal Lake for twenty years and the Evangelical Lutheran Church of Peace, Chicago, Ill., for 24 years. Died on Palm Sunday, March 30, at the age of 65 years, 1 month, and 29 days, being survived by his wife, Elizabeth, nee Fickenscher, one daughter, two sons, eight grandchildren, and one brother. F. J. T. FRESE

DEATH NOTICE

Rev. Henry F. Tiemann, born March 30, 1873, at Linne, Germany. Graduated Springfield 1895. Passed away Friday, April 4, 1947, and was buried April 7, 1947.
REV. E. A. H. JACOB

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

A Century of Grace. A History of the Missouri Synod, 1847—1947. By Walter A. Baepler. Concordia Publishing House, St. Louis, Missouri, 1947. 408 pages, 5½×8. $1.50.

Under the auspices of the Centennial Committee, Professor Baepler has prepared the most comprehensive history of the Missouri Synod so far to appear in our Church. The historian has the choice of writing the sources and facts of history or the interpretations of history. Professor Baepler has chosen to remain with a statement of the facts. His problem was a difficult one, but he has managed his material well. He has broken the progress of the story up into the four quarter-centuries. In some instances this puts a burden on the reader as he tries to maintain connections. But this device made it possible to condense much material in small compass. The author apologizes for the "statistical" flavor of some sections of his book. At that, he has found room for a surprisingly large amount of quotation from original sources.

Professor Baepler achieved a unified theme to his history. He describes the Missouri Synod as a movement of confessional Lutheranism. This thread draws unbroken through the entire volume.

Doubtless this able book will become the stimulus for further studies in the history of our Synod — studies which will be not only narrative, but interpretation. Such studies will deal with a number of questions which it is perhaps too early to answer now. To what degree is the passion for pure doctrine the driving power for evangelism and missions? To what extent has the knowledge of the truth

driven the members of the Church to do their part in service to their nation and communities? To what extent have the members of the Church produced a culture in art and literature which expresses the strength of their convictions? In 1847 the laymen of the Church were thoroughly concerned with the doctrine and the management of the Church; to what degree has that concern maintained itself to the present time? How well has Synod escaped clericalism and formalism?

Professor Baepler's book does not enter upon these questions. It does not appraise; but fortunately it also does not praise. It is satisfactorily free of jingoism and cant. It gives praise to God rather than to men.

Printing and bookmaking are excellent, and the value is a Centennial bargain. "Kempsville" on p. v. and "missionry" on p. 102 are minor errata. R. R. C.

What Manner of Men Are They? By Carl Gaenssle, Ph. D. 12 pages, 7×8½, mimeographed. Order from the author, 5419 Galena St., W., Milwaukee 8, Wis. 25 cents.

Dr. Gaenssle, noted Greek scholar, investigates the identity of the persons referred to in Rom. 16:17-18. His conclusions are based upon a comparison of this passage with Phil. 3:18-19. G.

Preaching Through the Press, 4th Series. Order from Lutheran Publicity Organization, 114 North Seventh Street, St. Louis 1, Mo.

Thirteen new religious ads suitable for local evangelism through the newspaper. The authors of these releases say that the third series, circulated three months ago, caused demand for mats "skyrocketing beyond our most rosy expectations." It seems that our pastors have found this a newspaper advertising program accurately suited to their needs. The present fourth series shows that both illustrator and author have not yet exhausted their ability to supply attractive "copy." G.

Lecciones Concordia para Escuelas Dominicales. 1 Serie, Curso Secundario, Lecciones 1—12: *Andando Con Jesus.* Lecciones 13—25: *Siguiendo a Jesus.* Each, 52 pages. Concordia Publishing House, St. Louis 18, Mo. 15 cents each, postpaid; 10, 13 cents each; 50, 11 cents each; 100, 10 cents each, postage extra.

It ought to be a cause for sincere joy to see these beautiful Bible studies published in the Spanish language. The work is well done, the print is clear, the illustrations are appropriate. Each number contains also several Spanish Christian hymns, among them a Spanish translation of "Rock of Ages." S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

PASTORS

Commissioned:

Gussick, R. F., as missionary to Guatemala in St. Martin's Church, Chilton, Wis., by H. A. Mayer, Easter Monday, April 7.

Installed:

Berner, Herbert, in Concordia Congregation, Cincinnati, Ohio, by M. H. Ilse, Jr., Mis. Dom. Sun., April 20.

Cholcher, Albert H., in Zion Congregation, Hampton, Nebr., by G. H. Koslowske, Mis. Dom. Sun., April 20.

Coyner, Conrad, in St. Paul's Congregation, Artois, and in Trinity Congregation, Orland, Calif., by W. Adam, Quasi. Sun., April 13.

Fessler, Ralph C., in St. John's Congregation, New Berlin, Ill., by Prof. W. A. Baepler, Judica Sun., March 23.

Frese, Edgar F., in St. Paul's Congregation, Beatrice, Nebr., by J. J. Timken, Mis. Dom. Sun., April 20.

Kirsch, M. G., in Immanuel Congregation, Lakefield, Minn., by Theo. Krenzke, Mis. Dom. Sun., April 20.

Knippenberg, John, in Immanuel Congregation, Haxtun, Colo., by H. F. Ramelow, Jubilate Sun., April 27.

Kruger, Floyd H., in Immanuel Congregation, Radium, and in Zion Congregation, Warren, Minn., by M. Wolfram, Mis. Dom. Sun., April 20.

Lade, Alvin R., in St. John's Congregation, Tampa, Kans., by E. F. Guenther, Mis. Dom. Sun., April 20.

Lutze, John E., in Zion Congregation, Mitchell, S. Dak., by C. Losser, Quasi. Sun., April 13.

Maschke, Robert O., in St. Paul's Congregation, Decatur, Ala., by E. T. Tonn., Quasi. Sun., April 13.

Matters, Roger, in St. Paul's Congregation, Selma, Calif., by Paul E. Jacobs, Mis. Dom. Sun., April 20.

Mehl, Paul, in St. Andrew's Congregation, Park Ridge, Ill., by J. E. A. Mueller, Mis. Dom. Sun., April 20.

Mencke, I. E., in St. Paul's Congregation, Mount Clemens, Mich., by L. Heinecke, Mis. Dom. Sun., April 20.

Meyer, Walter E., in Emmaus Congregation, Wauseon, Ohio, by E. G. Ripke, Jub. Sun., April 27.

Riedel, E. Paul, in Zion Congregation near Squirrel and in Redeemer Congregation, Ashton, Idaho, by Waldo H. Rist, Jub. Sun., April 27.

Rische, J. H., in Redeemer Congregation, Columbus, Ga., and in Trinity Congregation, Auburn, Ala., by T. G. Ahrendt, Jub. Sun., April 27.

Rottmann, Theo., in St. Paul's Congregation, Delaware, Iowa, by R. P. Young, Mis. Dom. Sun., April 20.

Stechholz, E., in St. John's Congregation, Evans Center, N. Y., by A. F. Krueger, Jub. Sun., April 27.

Stellwagen, W. L., in Bethlehem Congregation near Altamont, Ill., by M. J. Naumann, Quasi. Sun., April 13.

Tschirley, Richard, in St. Paul's Congregation, Wenatchee, Wash., by E. F. Schwidder, Laet. Sun., March 16.

TEACHER

Kramer, A. H., as assistant director of Christian Education in the Northern Illinois District, in St. Paul's Church, Melrose Park, Ill., by D. F. Kavasch, Mis. Dom. Sun., April 20.

Dedications

Altamont, Ill. The remodeled and renovated church of Zion Congregation (K. C. Weinrich), Easter Sun., April 6.

Crystal Lake, Ill. The new chancel of Immanuel Congregation (G. A. Gehrs), Laet. Sun., March 16.

Nekoosa, Wis. The new organ of Bethlehem Congregation (L. H. Goetz), Mis. Dom. Sun., April 20.

Conference Meeting

Pastors' and Teachers':

Louisiana, June 10—12, First English, New Orleans, La. Pastoral sermon: E. C. Rodehorst. Communion sermon: M. W. H. Holls. Presence or absence as soon as possible to host pastor, Rev. G. A. Schmidt, 1028 Port St., New Orleans. — GEORGE BRUENING, *Sec.*

Announcement

Pastor W. Leininger, Kensal, N. Dak., has been appointed Visitor of the Central Circuit to replace Pastor Walter Hintz, who has accepted a call into another circuit. — ARNOLD H. GRUMM, *President of the North Dakota District.*

Available

Any mission congregation desiring a *brass crucifix*, 18 inches high, may have such for postage. Address REV. L. C. GERBHARDT, 2156 17th Ave., Vero Beach, Fla.

The 44th Annual Convention of the Associated Lutheran Charities

within the Synodical Conference will be held at Hotel Nicollet, Minneapolis, Minn., May 20 to 23. Make own hotel reservations. Registrations begin 8 A. M. on May 20. General sessions 9—12 noon. Sectional meetings from 2 to 4:30 P. M. Papers and discussions will be in the fields of Institutional and City Missions, Family and Child Welfare, Care of the Aged, and Group Work. — A. H. BRINGEWATT, *Secretary* Associated Lutheran Charities.

Changes of Address

Pastors:

Albrecht, R. P., Stirum, N. Dak.
Ankney, C. D., 19818 Miles Rd., Warrensville Heights, Ohio
Birner, A. H., Lake Benton, Minn.
Blanken, Theo. L., *em.*, 143 Bates Ave., S. E., Winter Haven, Fla.
Boettcher, H. J., 400 Loring Medical Bldg., Minneapolis 4, Minn.
Bostelmann, Albert, 6414 Woodbine Ct., St. Louis 9, Mo.
Chuvala, D. S., 33 Fleetwood Ave., Bethel, Conn.
Eggert, Fred T., 3832 Wabash, Kansas City, Mo.
Gruell, Eugene, R. 1, Box 10, McAllen, Tex.
Hoyer, George, 1912 Elkhart St., Silver Springs, Md.
Kirsch, M. G., Box 295, Lakefield, Minn.
Kleist, D. M., *em.*, 55 N. Colonial Parkway, Dumont, N. J.
Knippenberg, John C., Haxtun, Colo.
Knust, H. C., *em.*, R. 1, Plain City, Ohio
Kriefall, H. A., Tonasket, Wash.
Liske, L., Wembley, Alta., Can.
Lutze, John E., 816 E. First Ave., Box 225, Mitchell, S. Dak.
Maas, A. J., 2630 W. Vine, Milwaukee 5, Wis.
Matters, Roger, 2119 Stillman St., Selma, Calif.
Meyer, Louis C., 167 Palisade Ave., Bogota, N. J.
Meyer, O. D., 305 Superior Ave., Bogalusa 2, La.
Meyer, Walter E., 308 Depot St., Wauseon, Ohio
Prohl, R. C., 504 N. Walnut St., Seymour, Ind.
Recks, Ewald R., Deep River, Iowa
Roock, J. C., 1300 Coggin Ave., Brownwood, Tex.
Russert, Martin A., 418 Pine St., Wallace, Idaho
Schoech, O. W., Branch W. S. D. B., Lompoc, Calif.
Siek, Theodore, 304 Roosevelt Dr., Grand Coulee, Wash.
Steinhoff, John G., Luth. Mission, Vaniyambadi, North Arcot Distr., So. India
Stellwagen, W. L., R. 3, Altamont, Ill.
Vetter, M. K. C., *em.*, 212 Army Trail, Addison, Ill.
Witzgall, H. J., 273 S. Main, White Hall, Ill.

Teachers:

Huebschman, Prof. E. C., 4706 Evans, Austin, Tex.
Lohr, August, 371 Etna, Huntington, Ind.
Mueller, E. Chas., 1425 S. 11th, Apt. 1, Lincoln, Nebr.
Pflughoeft, E. F., Hoyleton, Ill.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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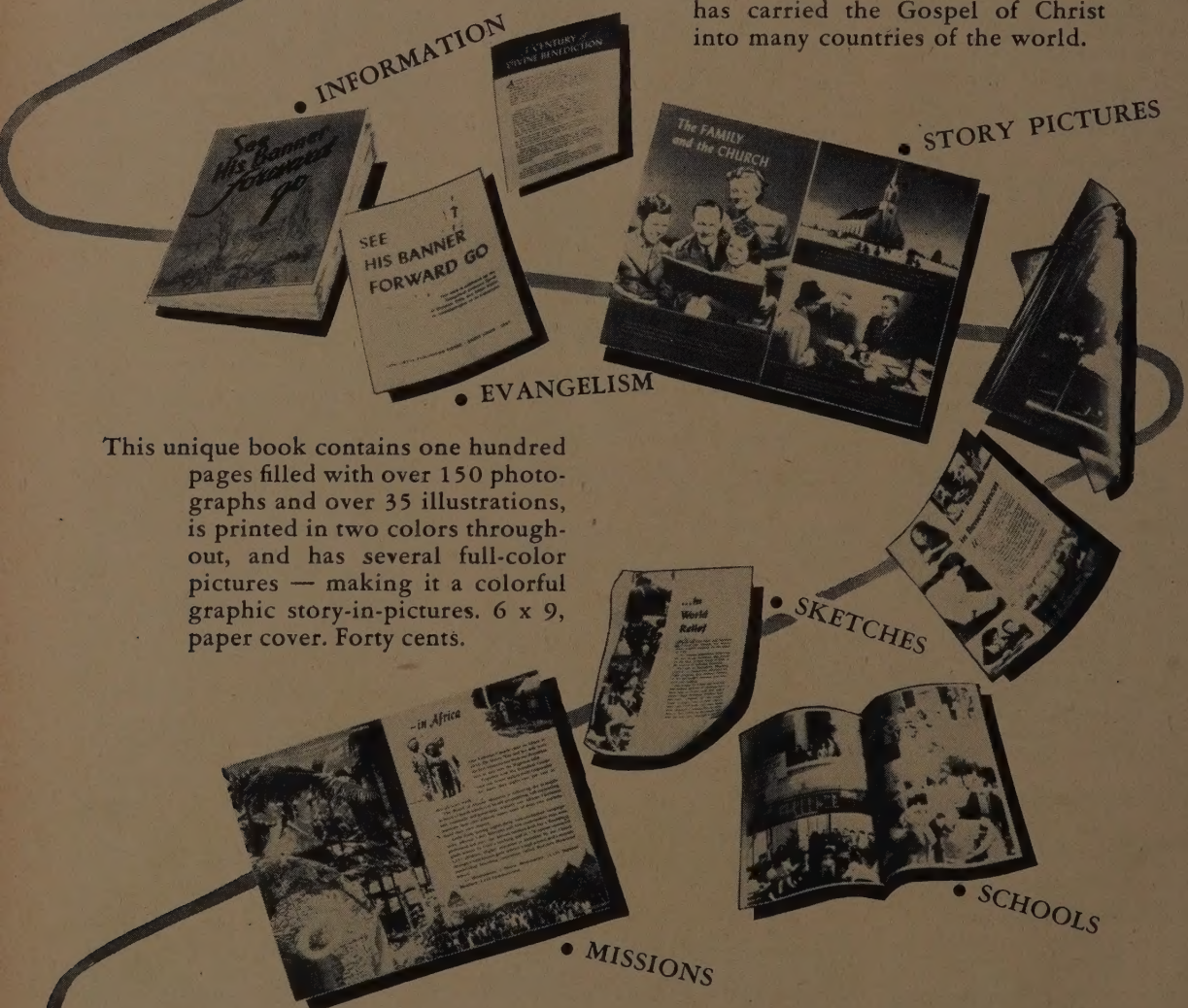

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